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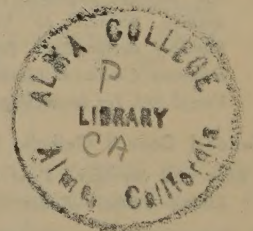


January, 1945

CATHOLIC EDUCATION AND WORLD UNITY

BY MONSIGNOR FREDERICK G. HOCHWALT

HOLY FATHER EXPLAINS TRUE DEMOCRACY
CONSECRATION OF BISHOP READY
BIRTH RATES IN THE U.S.
VISUAL AIDS FOR LEADERSHIP TRAINING
PRESS AND RADIO LOOK FORWARD
CHRISTIAN LIVING



*Archbishop Mooney's Sermon
At Consecration of
Bishop Ready*

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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and CATHOLIC ACTION, monthly publication, N. C. W. C.*

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

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Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

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JANUARY, 1945

ARCHBISHOP MOONEY'S SERMON AT CONSECRATION OF BISHOP READY

A necessarily brief account of the consecration of His Excellency, the Most Rev. Michael J. Ready, former general secretary of the National Catholic Welfare Conference, as Bishop of Columbus, and the events accompanying his consecration, will be found on page 9 of this issue of CATHOLIC ACTION. Colorful and social as these many events were, the spiritual importance and the spiritual significance of the honor which has come to Bishop Ready, and incidentally to the National Catholic Welfare Conference, were foremost in thought and expression. For this reason we print here in full the inspiring and illuminating sermon of His Excellency, Most Rev. Edward Mooney, Archbishop of Detroit and chairman of the N. C. W. C. Administrative Board, on the day of consecration. The full text follows.

WE WITNESS here today an ancient rite replete with deep and manifold meaning. In all the solemnity with which human word and action can be used to transmit a divine commission, a priest whom we know and love has been invested with episcopal authority in the Church of God. He has been consecrated on the apostolic mandate of him in whom all the world sees the successor of St. Peter and in whom, for that very reason, the living Faith of Catholic conscience sees the Vicar of Christ on earth. That mandate might have been executed by any bishop in communion with the See of Peter; significantly indeed, it has been executed by one who is the esteemed personal representative of the Holy Father in our country.

This ceremony is thus a dramatic reminder of the corporate and organic unity of the Church as the living instrument of Christ's enduring work in

a changing world. This it is pertinent and useful to recall, particularly in view of conditions that obtain in our own country today. For one can not fail to be struck by the increasing emphasis that is being laid on the value of religion in general and of the Christian religion in particular; at the same time, one cannot but note the growing disparagement of what men, with significant vagueness, call organized religion. From thousands of pulpits we hear good men trying to salvage the soul of a disembodied Christianity; from hundreds of rostrums and microphones we listen to tributes to what is at best a creedless and formless religion. As Catholics, we welcome indeed the passing of a now outmoded materialism; we rejoice over the revival of interest in the things of the spirit; but we cannot allow ourselves to grow remiss in pointing out, in all sincerity and charity, that to be a Christian is to follow the full mind of Christ as

revealed to us by those to whom he said: "You shall receive the power of the Holy Ghost coming upon you and you shall be witnesses to Me in Jerusalem and all Judea and Samaria and even to the uttermost bounds of the earth."

On their witness, it is for us a truism to say that Christianity is built on Christ—on the person of Christ as God incarnate, on the teachings of Christ, on the authority of Christ, on the ordinances of Christ, on the ideals of Christ. Conversely, too, it is utterly plain in our reading of history that Christ had in mind an organization that was to rise on the foundation He laid—on the doctrines He taught, on the authority He granted to men of His choosing, on the commission He gave them to teach and guide men unto life eternal, on the ordinances He instituted for them to administer, on the ideals with which He inspired them. Yet both of these truths, so common to us who are, by no merit of our own, heirs to the fullness of Catholic tradition, are overlooked or denied by millions about us who still glory in the name of Christian. These men of good will but vague Christian allegiance have missed the obvious content or the evident implications of the words which Christ spoke to the twelve men whom He had chosen as the heralds of His gospel: "Going, therefore, make disciples of all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you and behold I am with you all days even to the consummation of the world." They have missed the evident import of the words Christ spoke to one of the twelve, whom He had set apart as the chief of that chosen band: "Thou art Peter and upon this rock I will build My Church and the gates of hell shall not prevail against it; to thee will I give the keys of the Kingdom of Heaven and Whatsoever thou shalt bind upon earth will be bound also in Heaven and whatsoever thou shalt loose upon earth will be loosed also in Heaven."

The Church is not, then, as so many today conceive it, merely a form of human association dedicated to perpetuating the name of Christ through the ages. It is not merely a voluntary group intent on portraying the example of Christ or fostering the ideals of Christ. It is, in the striking phrase of St. Paul, the "body of Christ"—a living organism, human in its members, divine in the supernatural force which from Christ, its head, energizes through them. In the Incarnation, the Son of God assumed an individual, human nature through which He taught and healed and blessed and suffered and died and rose again for our salvation. In the establishment of His Church, Christ our Saviour took unto Himself a corporate human nature through which, adown the ages, He continues to work on the souls of men—to teach, to

rule and to sanctify them unto life everlasting.

The Church, therefore, is Christ living and acting in His Mystical Body, gathering apostles about Him and sending them forth in every age as the Father sent Him. The Church is Christ living and acting in His Mystical Body, ever guiding and ruling those who by Faith harken to His voice and give themselves over to His saving power. The Church is Christ living and acting in His Mystical Body, continually strengthening and sanctifying those who put themselves in touch with Him through the Sacraments which He has made the channels of His grace to men.

These things are sacred commonplaces of our Catholic Faith and practice. We accept them, we deal with them daily, we make them the warp and woof of our religious life. But it may well be that, like so many of the deep things of life, they come home to us with full force only on occasions which arouse emotion and make religion warm and vivid. Such an occasion is the consecration of a Bishop in communion with the See of Peter. For this event brings us face to face with divinely given authority in the Church. And coordinated authority is the soul and the sign of the Church's corporate and organic life.

These thoughts might be suggested by the consecration of any Catholic Bishop. The consecration of the Bishop on whom hands have been laid this morning strikingly brings to mind a significant effort of the Church in our own country to render more effective the spiritual dynamic of doctrinal and structural unity with which Christ endowed His Church. This effort is embodied in the work of the National Catholic Welfare Conference with which Bishop Ready has, for thirteen years, been so prominently identified. The Bishops, who, with the encouragement and blessing of the Holy Father, established the Conference twenty-five years ago, had indeed a broad vision and a high hope of the great good which could come from this cooperative dedication of the spiritual power of Catholic unity to the cause of morality and social welfare. But even the most sanguine could hardly have foreseen the wide sweep and the beneficent results of the activities which have stemmed from that providential initiative. Through the Conference the Bishops of the United States have, in these years, stood united as never before in the promotion of the religious and social apostolate which is their God-given responsibility. They have used the various departments of the Conference in fostering the development of Catholic education, in defending the Catholic School against open attacks on its constitutional freedom, in strengthening the Catholic press for its vital tasks in American life, in disseminating the social teachings of the Church and applying them to present-day problems, in working construc-

tively to thwart subversive activities and to promote industrial peace through cooperation between capital and labor, in protecting the interests of religion in proposed legislation without descending into the arena of partisan politics, in coordinating lay effort for spiritual aims in the wide field of Catholic action.

Agencies that grew out of the Conference have earned our gratitude by what they have done to uphold at least minimum moral standards on the screen, the stage and the corner news stands. These agencies have served us all by constructive planning for the religious instruction of Catholic children who are not in Catholic schools, for the preservation of Christian ideals in family life and for the development of a special interest in the religious welfare of scattered rural communities.

When war came, the existence of the Conference made it possible for the Catholic Bishops of America quickly to muster the spiritual forces at their command in support of our Country's total effort to meet the challenge of ruthless aggressors. The Conference is the ever-ready instrument for the practical expression of American Catholic sympathy with nations ground down under the heel of brutal oppressors and for the insistent voicing of American Catholic concern for the fate of religion in many lands where our own Country, in view of its position of power among the United Nations, is charged with a heavy responsibility. The Conference has been the medium for an impressive demonstration of American Catholic charity dispensed either directly or through the Common Father of Catholic Christendom whose merciful hands could often reach where our own were barred. It provides, as well, a means for corporate Catholic participation in wide programs of relief under national or international auspices. It has facilitated the meeting of minds in common counsel which enabled the Catholic Bishops of the United States to speak with a united voice on the grave moral issues of world peace and world order and to sound a timely warning of the disaster that impends if preoccupation with merely political or commercial interests to the disregard of moral principles, blinds the victorious nations to the dangers that lie ahead.

When the history of the Church in our generation comes to be written, the role of the National Catholic Welfare Conference in making Catholic unity effective for the welfare of religion and society will loom large in the annals of these years. In that history the name of Bishop Ready will stand out both for the position of high responsibility he has filled and the quality of service he has given. For five years as the trusted aide of the great priest and patriot, Monsignor Burke, whom

he so deeply revered and loyally assisted, and for eight years as the General Secretary of the Conference, he has made us all his debtors. With tireless energy, with exquisite tact, with broad knowledge and sound judgment, with a priestly heart and mind instantly responsive in its allegiance to the Church, he has given himself, in consuming devotion, to the varied and exacting duties of a signally difficult post. In the record of these years it is easy to find the best human promise for the episcopal career that begins today.

But for Bishop Ready himself, for those who are close to him in kinship and faith or in priestly association, for the clergy and laity of the diocese he has been appointed to shepherd, this ceremony stirs thoughts that rise above the human and fix themselves on the divine character of the commission he has received. I am sure that he did not miss the deep import of the words with which this solemn rite began when the Bishop who presented him for consecration said to the consecrating prelate: "Most Reverend Father, Holy Mother the Church asks that you raise this priest here present to the burden of the episcopate." The faith-inspired attitude of priest and people who will pay him reverence and surround him with observance, will never let him forget that he was lifted up when he was invested with authority in the Church of God. "Give him, O Lord, the bishop's chair to rule Thy Church and the people committed to his charge." The most sharply etched memory of his life will ever recall the burden of responsibility to which he was raised when, literally weighted down with the book of the Gospels like a yoke upon his neck, he was consecrated body and soul to the tasks that go with authority.

Impressively, too, did the Church remind him of the virtues which must stand out in the discharge of those tasks and the use of that authority. Undaunted faith, unfeigned charity, the simplicity that makes for peace, untiring zeal, unflagging enthusiasm, humility that builds up where pride pulls down, readiness to learn from even the least of his brethren, devotion to truth that rises above either fear or flattery—these are the traits which, in the mind of the Church, will determine the quality of a bishop's leadership and measure his success in dedicating authority to service.

And then, as if anticipating the question that rends a man's soul in such a moment: "Where shall I find the strength to work out in human weakness this more than human ideal?" the Church puts on the lips of the consecrating Prelate this prayer: "Be Thou, O Lord, his authority, be Thou his power, be Thou his strength." Let us, too, pray for the friend who takes up the Bishop's staff today that, through all the years of his shepherding for Christ, as God will be his authority and his power, so, too, may He be his strength.

CATHOLIC EDUCATION AND WORLD UNITY

By MONSIGNOR FREDERICK G. HOCHWALT

SOME years ago the question was raised whether education dared build a new social order.

Implied in this question was a criticism of the existing social order, and a criticism of education. The existing social order was not ideal; education was too ideal, because the things it taught did not relate directly to the problem of living. Perhaps the topic "*Catholic Education and World Unity*" infers that present day education is unreal and that scholarship is unaware of the pressing problems of the day. If Catholic education reflects accurately Catholic teaching, then one should be able to study the fundamental tenets of unity and solidarity in Catholic doctrine, trace these in their refinements through the Catholic philosophy of education, and find evidences of their practical application in classroom teaching on all levels. There should be a continuous chain of strong links between doctrine and believer. The final test of how Catholic education succeeds must be in how a Catholic thinks and lives.

Today, perhaps more than at any time in the past, students of international law and political economy are engrossed in the problems of world peace and international unity. These scholars are probing into every possible type of research to find the solution to their difficulties. Ultimately, though less scientifically, the man in the street, the student in school, are affected by the results of these studies. Much of this research confines itself to secular fields; however, a fair proportion, one that is growing, bases its conclusions on the premise that religion is the foundation of the law of nations. For Christian scholars law, founded on the moral virtue of justice, is a moral issue. Morality, plus its natural foundation in the consciences of men, has a perfect model of legislation in the Gospel and is therefore religious morality. The way that leads to the original source of the norms of conduct moves from law to morality to religion. The ultimate sanction and fundamental obligation of human actions proceeds from religion.

Christian scholars insist that these principles maintain not only for individual conduct but for the conduct of states. The tremendous influence exercised by Christianity in establishing a religious foundation to obligations between states, and in

stabilizing international good faith, is remarkable. But the influence of Christianity has not been limited to giving treaties a religious character and buttressing the moral sense of obligation; it has branched out to the refinement of the rules of the positive law of nations according to the principles of Christian morality.

Through the centuries the Church has been active in the development of international law. The Church has made every effort to eliminate the causes of war, to control the use of force, to promote by mediation and arbitration the resolution of disputes. It was Pope Pius XI, in his encyclical *Ubi arcano Dei*, who called the Church the custodian of the laws of nations. He said: "There is one institution which can safeguard the sanctity of the law of nations, an institution which belongs to all nations and yet is above them all, one which is invested with the highest authority and is honored for the fullness of her teaching power—the Church of Christ."

Christianity is an essential factor of unity among peoples. (Gonella, *A World to Reconstruct*, p. 286). Dr. Gonella points out that Christianity by the unity and universality of its moral teaching favors a general similarity of civil customs among various peoples. Although these peoples may be divided by political antagonisms, they are united by sharing the same ethical view of life. Catholic universalism is not a vague secular humanitarianism. It is a perfect unity of faith and reason: one law, one hierarchy, one liturgy, one language. The crown of all this union is charity, that bond among men which establishes them as brothers in Christ.

The bonds of human solidarity are best attested to in Sacred Scripture where the unifying process of Christianity begins with the unity of the human race in the blood relationship of all people: "From one man He has created the whole human race," *Acta* XVII, 26. This unity in Adam is elevated by the spiritual unity in Christ of mankind to whom He brings peace: "He announced the good tidings of peace to you who were afar off, and of peace to those who were near," *Ephes.*, II, 17. Besides natural unity among men and nations, there is a supernatural brotherhood, "the body is one and has many members," 1 *Cor.*, XII,

12, a cooperation among those incorporated by the fulfillment of the law of Christ, "Bear one another's burdens, and so you will fulfill the law of Christ," *Gal.*, VI, 2. All men, all nations are invited to observe the divine law without distinction, "There is neither Jew nor Greek; there is neither slave nor freeman," *Gal.*, III, 28. Since all men have been redeemed by the Saviour, Christian unity reaches supernatural perfection in the Mystical Body.

There is in the temporal order a reflection of the spiritual order; universal brotherhood is a prerequisite of international solidarity. A society of states is a thing of human law realized in the natural order. It is distinct from, but does not exist apart from the supernatural order. The Kingdom of God does manifest itself also in temporal things. Members of the Church pray for the fulfillment of the will of God not only in heaven but also on earth.

The message of Christianity to states is one of peace and love, for love among men is the purpose of international society. The genius of Christianity is the genius of universalism and human brotherhood which is opposed to the particularism of the individual and national egoism.

Can we find verified in Catholic educational philosophy these concepts of universality? If there is one educational philosophy which can be clearly distinguished from others because of its insistence on looking on life from every point of view it is the philosophy of Catholic education. Catholic educational philosophy is based upon a total conception of reality. (De Hovre-Jordan, *Catholicism in Education*, p. 39.) It considers the intimate relation that exists between the natural and the supernatural, between God and man, between the soul and the body. It perceives the real relation between the individual and society, the Nation, the Church and the State. In addition it considers the relation of individuality to personality, of the intellect to the will, of reason to feeling, and finally the real relation between God and the world.

Catholic educational philosophy applies an organic conception to humanity. Man is a spiritual being, not just an animal. He is a substantial union of soul and body. Although he is an individual, he is also a member of society; he belongs to a family, to a people, to a state, to a church, to the kingdom of nature, and to the Kingdom of God. He is a free agent although ties of nation and religion bind him. He is a thinker; he knows and feels and wills. He is an animal, but he possesses intelligence.

In the Catholic conception life does not move on one plane alone; it supposes variety and at the same time unity in the different fields of human activity. Education, which is at one and the

same time essentially an individual and a social process, must embrace the systematic formation, development and guidance of all the legitimate powers of man, in conformity with his nature, and according to their essential hierarchy. The final aim of education is so to direct man that he may achieve the end for which he was created. This can be done by promoting an appreciation of the duties, obligations, and rights of man and society, as determined by the Creator. Education must recognize the order and harmony of the universe with reference to man, nature and society.

Clearly the foregoing principles fall under categories that are philosophical, philosophical-theological, and theological. Thus a Catholic philosophy of education is drawn from and built upon both natural and supernatural truths.

Having established the theological and philosophical bases of Catholic education with reference to Christian unity and solidarity, there arises the question of how ultimately do these basic doctrines find their way to the child in school. The curriculum and the course of study must be examined. Here, the curriculum means all the experiences the child has under the guidance of teachers, while the course of studies usually refers to the syllabus or outline in which there is listed the required content of the several branches of study.

In a Catholic school the materials which make up the curriculum are religious and secular. The religious elements are essentially truths contained in divine revelation and infallibly interpreted by the Church. The other ordinary school subjects are regarded as secular. However, these are not taught in a secular fashion but are interrelated with religion and religious elements. It is this correlation that makes the Catholic school distinct from any other. The religious materials furnish the general aim of education. In them is found the harmony of individual and social interests. Both individual and society find their obligations and rights in the same divine source. It has been emphasized many times that the conformity of social and civic ideals with the Catholic way of life is an essential part of Catholic education. When Catholic norms are incorporated into social conduct, they constitute a definite social control. In the curriculum this control is effected by the inclusion and interpretation therein of materials that conform with Christian principles. By means of concrete life objectives, such principles give these materials meaning. (J. T. Cronin, *A Basic Plan for Catholic Curriculum Construction*.) Control by Christian teachings is the basis of Catholic living

(Turn to page 23)

TRUE DEMOCRACY DISCUSSED BY HOLY FATHER

“**A**LAS, for the sixth time, the Christmas dawn breaks again on battlefields spreading ever wider, on graveyards where are gathered the remains of victims in ever-increasing numbers, on desert lands where a few tottering towers tell with silent pathos the story of cities once flourishing and prosperous, and where bells fallen or carried off no longer awaken the inhabitants with their jubilant Christmas chimes,” proclaims Our Holy Father, Pope Pius XII, by radio to the world on Christmas eve, 1944.

. . . “Can there still be hope for mankind?”

Having shown Christmas as “the feast of human dignity,” “the wondrous exchange by which the Creator of the human race, taking a living body, deigned to be born of a virgin, and by His coming bestowed on us His divinity,” Pope Pius turned his thoughts to the present world outlook and saw a dawn of hope in the “ever-increasing number of noble souls” to whom “comes the thought, the will, ever cleared and stronger, to make of this world, this universal upheaval, a starting point for a new era of far-reaching renovation, the complete reorganization of the world.” “While the armed forces continue to engage in murderous battles,” . . . the statesmen, responsible leaders of nations, meet for talks, for conferences, to determine the fundamental rights and duties on which should be built a community of states, and to blaze the trail towards a better future, more secure and more worthy of mankind.”

. . . “Moreover, beneath the sinister lightning of the war that encompasses them, in the blazing heat of the furnace that imprisons them, the peoples have, as it were, awakened from a long torpor. They have assumed, in relation to the state and those who govern, a new attitude—one that questions, criticizes, distrusts.”

His Holiness continues, drawing added hope for the future from the fact that these awakened people are calling for “a system of government more in keeping with the dignity and liberty of the citizens;” and for efficient guarantees vested in the people itself.

“In such a psychological atmosphere, is it to be wondered at if the tendency towards democracy is capturing the peoples and winning a large measure of consent and support from those who hope to play a more efficient part in the destinies of individuals and of society?”

Analyzing the democratic form of government, the Holy Father points out that the indi-

vidual subject himself must be the subject, the foundation and the end of the social order. His Holiness distinguishes between *the people* and *the masses*, showing the rights, duties and potentialities of each.

Then follows a long and illuminating exposition of the characteristics which should distinguish the men who hold the reins of government in a democracy.

Comparing sound democracy with the false principle of state absolutism, Pope Pius said that law “cannot subsist except insofar as it respects the foundations on which human personality rests, no less than the State and the Government. This is the fundamental criterion of every healthy form of government, including democracy. It is the criterion by which the moral value of every particular law should be judged.”

The Holy Father then took up the nature and conditions of an effective peace settlement, stating that on the recognition of the principle of the “unity of mankind and of the family of peoples hangs the future of the peace.” Also, said he, the authority of a society of peoples “must be real and effective over the member states, in suchwise, however, that each of them retain an equal right to its own sovereignty. Only thus will the spirit of sane democracy be able to prevade the vast and thorny ground of foreign relations.”

Elimination of wars of aggression as a solution of international disputes, the formation of a common means to maintain peace, the lessons of suffering, the punishment of crimes, the Church as guardian of man’s true dignity and liberty, and his heartfelt appreciation of the great charity of states, governments, Bishops and peoples in these times of untold misfortunes—all are dealt with in turn by His Holiness. Again and again in the course of his Christmas message the Holy Father applies the particular lesson to be drawn from the Feast of the Nativity of Our Lord and from the liturgy of the day. Many beautiful passages, much important detail in the problems expounded, have necessarily had to be omitted in so brief a discussion of the Holy Father’s message as has been given here. The complete text, however, will be available in the near future in a forthcoming N. C. W. C. pamphlet which will also contain the 1943 Christmas message of the Holy Father and the most recent statement of the Archbishops and Bishops of the U. S. on International Order (10 cents a copy; \$8 a hundred, plus carriage.)

CONSECRATION OF BISHOP READY

ALWAYS there is joy when honors come to "our own." Last month the N. C. W. C. rejoiced as CATHOLIC ACTION recorded the signal honor which had come to our well-loved General Secretary, the Right Reverend Monsignor Michael J. Ready, in his selection by Our Holy Father to be the fifth Bishop of Columbus. Again we rejoice with Bishop Ready on the actual occasion of his consecration in the Cathedral of St. Matthew, Washington, D. C., on December 14.

Hundreds of intimate friends and relatives, high government and ecclesiastical dignitaries, members of the Diplomatic Corps, representatives of the U. S. Armed Forces, representatives of Catholic educational institutions, and members of the staffs of the National Catholic Welfare Conference and of the National Catholic Community Service witnessed the beautiful and impressive ceremony.

Eight Archbishops, thirty-two Bishops and numerous Monsignori and priests were in the procession to the sanctuary, the splendor of their robes contrasting with the somber walls and the rare mosaics of the Cathedral.

The consecrating prelate was His Excellency the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, assisted by the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, and the Most Rev. Edward T. Hoban, Coadjutor Bishop of Cleveland, as co-consecrators.

Officers of the Mass were the Very Rev. Msgr. Howard J. Carroll, general secretary of the National Catholic Welfare Conference, assistant priest; the Rt. Rev. Msgr. Edmund Burkley, pastor of St. Mary's Church, Columbus, and the Rt. Rev. Msgr. Patrick A. O'Boyle, executive director of War Relief Services—N. C. W. C., deacons of honor; the Rev. James M. Lawler, assistant to the General Secretary of the N. C. W. C., deacon of the Mass, and the Rev. Dr. Lucian L. Lauerman, director of the National Catholic School of Social Service, sub-deacon; the Rt. Rev. Msgr. John A. Ryan, director of the N. C. W. C. Social Action Department, notary; the Very Rev. Msgr. Frederick G. Hochwalt, director of the N. C. W. C. Department of Education, sub-deacon of the Processional Cross. The Very Rev. Msgr. Joseph McShea, secretary of the Apostolic Delegation, acted as master of ceremonies, assisted by the Rev. Walter Schmitz, S.S., of the Theological Seminary of the Catholic University of America.

Most Rev. Edward Mooney, Archbishop of De-

troit and chairman of the Administrative Board of the N. C. W. C., preached the sermon, which appears on pages 3-5 of this magazine.

Bishop Ready's father, Michael T. Ready, who resides at Barberton, Ohio, was unable to attend the consecration due to advanced age and infirmity. His five sisters, however, were present, together with members of their families.

Following the ceremony a luncheon was held at the Mayflower Hotel at which the Apostolic Delegate and a number of other Bishops gave brief addresses. In the evening official Washington was represented at a brilliant reception in honor of the new Bishop attended by some 3,000 persons.

Numerous other gatherings to honor and express affection for Bishop-elect Ready were held in the Nation's Capital just prior to his consecration. One of these without question deserves mention here—the farewell dinner and reception given on November 12 by the staffs of the National Catholic Welfare Conference, the National Catholic Community Service, the National Catholic School of Social Service, and War Relief Services—N. C. W. C. The deep esteem and love in which Bishop Ready is held by his co-workers, and his leadership in the work of the Conference, were feelingly expressed by members of the staffs, and on their behalf he was presented with a purse and a spiritual bouquet.

At the luncheon on the day of consecration Bishop Ready was presented with a pectoral cross from the members of the Administrative Board, N. C. W. C.

On both occasions Bishop Ready spoke with deep emotion and humility of his years of association in the work of the Welfare Conference.

There will, of course, be more religious ceremonies, more diocesan and civic receptions, as the newly consecrated Bishop returns to his former Diocese of Cleveland and from thence goes to Columbus for the official ceremony of enthronement. Our hearts are saddened as we realize that as Bishop of Columbus the pleasant relationship of daily co-worker at N. C. W. C. is ended.

With "our" Bishop in his new responsibility go the good wishes of all at headquarters in the measure in which they have been expressed again and again since word of his appointment came. This spirit of good will followed Bishop Ready even to the train as a large representation from N. C. W. C. bid him God speed as he boarded the train for his home.

WE FACE THE FUTURE

N.C.W.C. Forum Series
1944-1945

ARTICLE V: PRESS AND RADIO LOOK FORWARD

This is the fifth in a series of eight articles on Catholic Action and on social problems and activities offered by the N. C. W. C. Study Club Committee.

Use these articles:

For your own information
As texts for discussion clubs, forums, round tables, radio talks
As aids for organization programs
For informal discussion at home and abroad
Use the questions at the end as guides for reading and discussion

I. ACCOMPLISHMENTS TO DATE

WITHIN recent weeks His Holiness, Pope Pius XII, has seen fit to laud the Catholic press of the United States and to appraise the world of the great things which can be accomplished through the medium of the radio.

Referring to the role of the National Catholic Welfare Conference News Service, the Holy Father wrote in a letter to the Most Rev. John Gregory Murray, Archbishop of St. Paul and episcopal chairman of the N. C. W. C. Press Department:

"To the members of the Hierarchy, as to the subscribing newspapers, it must be most gratifying to have collaborated in the furtherance of this great medium for the dissemination of Catholic doctrine and the correct interpretation of world events in the light of unchanging Christian truths and principles. Truly this has been a practical and forward-looking expression of Catholic Action, ever adhering to its high purposes and standing forth to the world as a powerful beacon reflecting the Divine Faith and admirable life of the Church, the Mystical Body of Christ. In this achievement, through a program of enlightened and constructive leadership, the Press Department of the National Catholic Welfare Conference had succeeded in offering not only to the Catholics of North America but to those of other continents as well a service which merits praise and support."

Of the radio the Holy Father said, in speaking to the directors and employes of the Italian Broadcasting Company: "The radio may be the one most powerful means of spreading truth, civilization and culture. It brings services which have become nearly indispensable in education, senti-

ment and solidarity in the life of men and the life of a state. It may exert a strong unifying force among people and peoples."

"It may let the voice of Christ, the Gospel of Truth and the Gospel of Charity," he continued, "penetrate to the extremes of the earth."

It is in the light of these statements that we turn to an examination of the Catholic Press and Radio as they face the future. What is before them? What are their capacities and what are the chances that these capacities may be fulfilled?

Catholic influence through the press and radio has been more effective than almost anyone would have dared hope a generation, or even a few years ago. This is evidenced by the increase of about 2,000,000 in total circulation of Catholic publications in the United States in the last decade. It is evident in the extension of the services of N. C. W. C. Press Department until they now include not only papers in our own United States but also papers in some 30 countries or territories outside our land. It is a welcome fact that the Catholic press in the United States is healthier than ever before and that it is doing a better job than ever not only of presenting Catholic news but of presenting the news in a Catholic manner.

The coverage achieved by Catholic diocesan papers, while far from ideal, is most encouraging. A survey concluded this year showed that of 67 diocesan papers examined, 29 had coverage of more than 51 per cent of the Catholic families in their dioceses, and 10 had coverage ranging between 81 and 100 per cent. One of the interesting facts brought out in the survey was that those publications with some form of parish-circulation plan attained by far the best circulation.

For several months this year, the Catholic press had a special representative with the armed forces on the battlefields of Italy and France. This enabled Catholic papers to print an eyewitness account of the liberation of the Eternal City.

Throughout recent months, the Catholic press has been one of the voices raised in defense of the Atlantic Charter. From the pens of its writers have come repeated warnings that "Poland is the test" as our press has sought, almost heroically, to publish truly the course of world events.

Contrary to the policy of silence adopted by a large portion of the secular press in matters that might cause even slight disagreement among the United Nations, a policy accurately characterized as "a weak-kneed willingness to overlook wrongs because the wrongdoer is an ally," the Catholic press has raised important issues, and discussed them from the moral viewpoint, courageously defending the rights of the weak and the oppressed. As part of its endeavor to "do something" about the peace, our press has gone all-out in giving publicity to the already-famed Bishops' Statement on International Order, while *N. C. W. C. News Service* has made available a weekly column on problems of the peace written by a nationally known authority in this field.

Catholic influence through the radio is in its youth, or perhaps more accurately, its infancy. But its growth has been fast and promising. The Catholic Hour, for example, begun less than 15 years ago, is today the oldest and most widely known religious program on the air. It has been heard from snowbound Baker Lake a thousand miles above Montreal to the Falkland Islands, 3,500 miles below the equator; at 12:30 p.m. Sunday in Honolulu and 9 a. m. Monday in Sydney, Australia; around the world and around the clock.

The first Catholic Hour program went out over a network of 22 stations; today there are 95. In less than 15 years over 7,000,000 reprints of Catholic Hour addresses have been distributed in response to audience requests. Mail has come in by the bagful; yet less than one card or letter out of 200 is "gripe" mail.

The same remarkable growth is evident in the newly inaugurated Hour of Faith. Started in October, 1943, the Hour of Faith is, for its age, a bigger youngster than its forerunner. It began with 26 stations; the number has now grown to 41.

There are other outstanding Catholic programs: The Ave Maria Hour, for example, with its presentations of effective dramas based upon the lives of great Catholics. Oh, yes, the Catholic voice in radio has indeed been effective.

But how influential, you ask, are such programs?

The Apostolic Delegate to the United States said of the Catholic Hour that "It has from its

inception enlightened, strengthened, and comforted numberless souls."

A Protestant minister remarked: "Nothing is more needed today than understanding between religious groups, and nothing dispels misunderstanding of the Catholic Church more effectively than your broadcasts and pamphlets." And a non-Catholic woman wrote: "Since listening to the Catholic Hour I have a different feeling about your great Church and its people. I am reminded of what Charles Lamb once said about another fellow: 'I don't like him, I don't know him—if I knew him I might love him'."

And though the purpose of the Catholic Hour has never been to make converts but rather to promote understanding, conversions are brought about by the sheer good example of the program.

II. AIMS FOR THE FUTURE

The Holy Father indeed spoke wisely when he pointed out the magnificent possibilities of press and radio.

What are the problems to be solved before these possibilities can be realized? In the case of the Catholic press it would appear to be not so much a question of which way shall we turn or in which direction shall we travel, but rather how shall we progress faster along the paths already followed.

The greatest need of the press today seems to be liberation from the chains of impoverishment. Most of its ills stem from that source. Remove those chains and at once all these improvements are made possible: better format and printing; a skilled staff of writers; full-time editors; direct wire service from a central news agency; a corps of columnists able to give their full time to interpreting the news, as do the Lippmanns, Simms, Stokes, Lindleys, and Dorothy Thompsons for the secular papers; full-time correspondents and feature writers in strategically located centers around the globe.

All these are coming in time. The only question is: *when*? The answer depends in considerable degree on how willing the average Catholic is here and now, despite its defects, to back the Catholic press not only with subscriptions but with intelligent, whole-hearted *reading* and *talking* support.

With respect to the future of Catholic influence via radio, there are two primary points to be settled or discussed. First, should our aim be the establishment of Catholic stations throughout the land or are better results likely to be achieved by bending our efforts in the direction of winning more cooperation from existing, commercially operated outlets?

This question, which was debated about a decade ago, seems certain to arise again with the spread of Frequency Modulation broadcasting after the end of the war.

(Turn to page 23)

Holy Father Sends Letter of Thanks and Commendation to N. C. W. C.

Through the Apostolic Delegate to the United States, Most Rev. Amleto Giovanni Cicognani, Our Holy Father has sent a message to the Archbishops and Bishops of the United States on the occasion of the silver jubilee of the founding of the National Catholic Welfare Conference. He expresses "especial satisfaction" over "the important part taken by the N. C. W. C. in carrying out the wishes of the American Hierarchy to cooperate in the world-wide charity of the Holy See." The message from the Sovereign Pontiff was transmitted to the Most Rev. Michael J. Curley, Archbishop of Baltimore and of Washington, who presided over the recent annual meeting of the Bishops.

"Conveying to the Archbishops and Bishops of the United States, assembled in Annual Meeting," said the Holy Father's message, "the expression of Our paternal gratitude for their renewed assurance of loyal devotion, support and prayers. We gladly impart Our Apostolic Blessing implored on their labors for a just and lasting peace.

"We desire also to extend Our felicitations on the happy occasion of this meeting marking the twenty-fifth anniversary of the founding of the National Catholic Welfare Conference.

"The important part taken by the N.C.W.C. in carrying out the wishes of the American Hierarchy to cooperate in the world-wide charities of the Holy See has been noted by Us with especial satisfaction and it is Our fervent prayer that this most efficacious organ for the coordination of Catholic Action throughout your great country may grow in increasing usefulness with the years."

N. C. W. C. Pattern for India Bishops' Conference

Following the example of the National Catholic Welfare Conference in the United States, the Church in India will soon establish a permanent Bishops' Conference, it has been decided at a conference of Bishops in Madras, India. His Excellency, the Most Reverend Leo Kierkels, Apostolic Delegate to India, presided.

The occasion marked the sixtieth anniversary of the establishment of the Indian Hierarchy.

A standing committee for the Bishops' Conference was formed with the Most Rev. Ferdinand Ferrier, Archbishop of Calcutta, as chairman, and the Most Rev. Thomas Pothakamuri, Bishop of Bangalore, as secretary.

Death Comes to Most Rev. Maurice F. McAuliffe

The Most Rev. Maurice F. McAuliffe, eighth Bishop of Hartford, died at St. Francis' Hospital, Hartford, Conn., on December 15, following a long illness. Bishop McAuliffe had been in failing health for the last five years but carried on his duties until a month before he died.

Born on June 17, 1875, in Hartford, Bishop McAuliffe attended the parochial schools there and Mount St. Mary's College at Emmitsburg, Md. He studied in Europe; spent five years making studies in France and Germany; and was ordained to the priesthood on June 29, 1900, at the University of Eichstatt in Germany. On his return to this country Bishop McAuliffe was assigned to the faculty at St. Thomas Seminary in Bloomfield, Conn. (1906), where he served as vice president, and was made its president in 1921.

Bishop McAuliffe was made a Domestic Prelate with the title of Right Reverend Monsignor in 1924 and the following year, he was named Auxiliary Bishop to the Most Rev. John J. Nilan, seventh Bishop of Hartford. When Bishop Nilan became critically ill in 1934, Bishop McAuliffe was made

Month by Month

Coadjutor Bishop of Hartford with the right of succession. He became Bishop of Hartford that same year.

His Excellency's ten-year administration of the Diocese of Hartford was marked by an extensive building program of Catholic institutions. Twenty-five new parishes were established within the Diocese during his reign, while nine schools, several colleges and other additions to the diocesan educational system and charitable facilities were erected.

May his soul rest in peace.

N. C. W. C. Distributes 13,000 Copies of Bishops' Statement on International Order

Thirteen thousand copies of the Bishops' Statement on International Order were distributed last month by departments of the National Catholic Welfare Conference, including the National Councils of Catholic Women and Catholic Men, and the Youth and Social Action Departments. Mrs. Thomas G. Garrison, president of the National Council of Catholic Women, in writing to heads of Catholic Women's organizations urged study of the statement as well as activity to make its principles better known in the important months remaining before the meeting of the United Nations to draft its international constitution.

A new printing of the statement will be issued by N. C. W. C. during January, including a study club outline, the September 1, 1944, radio address and the 1943 and 1944 Christmas addresses of His Holiness Pope Pius XII. This booklet will sell for 10 cents a copy, \$8 a hundred, plus postage.

Another pamphlet issued at N. C. W. C. headquarters recently is "The Catholic Revival in Mexico," written by Richard Pattee and put out by the Catholic Association for International Peace.

Published as a report of the C. A. I. P. Inter-American Committee and sponsored by Immaculata College, "The Catholic Revival in Mexico" constitutes an informative summary of current trends affecting the position of religion

CATHOLIC ACTION—MONTHLY PUBLICATION

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the
Archbishops and Bishops of the U. S.

N. C. W. C. ADMINISTRATIVE BOARD

MOST REV. EDWARD MOONEY, Archbishop of Detroit, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. SAMUEL A. STRITCH, Archbishop of Chicago, vice chairman of the Administrative Board and treasurer; MOST REV. FRANCIS J. SPELLMAN, Archbishop of New York, secretary of the Administrative Board; MOST REV. JOHN T. McNICHOLS, O.P., Archbishop of Cincinnati, episcopal chairman of the Department of Education; MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans, episcopal chairman of the Legal Department; MOST REV. JOHN J. MITTY, Archbishop of San Francisco, episcopal chairman of the Department of Catholic Action Study; MOST REV. JOHN GREGORY MURRAY, Archbishop of St. Paul, episcopal chairman of the Press Department;

with the N. C. W. C.

in Mexico. The author, currently with the National Catholic Welfare Conference, is on leave from his assignment with the Cultural Relations Division of the U. S. State Department, a place that he has held for six years. Single copy, 10c; orders of \$1.00 to \$5.00, 10 per cent discount; orders of \$5.00 or more, 20 per cent discount; plus postage.

6,120 Tons of Garments Result of Clothing Campaign for Europe

The United Nations Relief and Rehabilitation Administration has sent thanks to the Catholics of the country for their part in the recent nation-wide clothing collection by the churches of the country for the people of liberated Europe. In a letter to the Most Rev. Edward Mooney, Archbishop of Detroit, and chairman of the N. C. W. C., former Governor Herbert H. Lehman, director general of UNRRA, paid a tribute to the Catholic clergy in the United States and extended a warm expression of appreciation to all who participated in the Church's recent collection.

The collection of clothing made through the 15,000 Catholic parish churches of the country was "the largest ever to be undertaken" according to Edward M. Kinney, clothing campaign manager for War Relief Societies—N. C. W. C.

The appeal netted 6,120 tons of used and new garments, which are being processed and baled in warehouses throughout the country in preparation for shipment overseas.

Of the garments received, about 35 per cent are women's clothing, about 25 per cent men's clothing, 30 per cent children's and 10 per cent infants' wear.

Proposal for Peacetime Conscription Opposed in Report by C. A. I. P.

The Post-War World Committee of the Catholic Association for International Peace, which is composed of 32 clerical

and lay members, has sponsored the preparation of a report opposing universal compulsory peacetime military training. The opposition is grounded on the fact that this institution has proved a potent cause of war and that other means are available for fulfillment of the obligation to defend one's country and to promote national security.

While pointing out that America's new position in world affairs calls for a reorganization of our traditional defense policy, the report states that "universal peacetime military service should be a last resort."

Criticism of conscription on moral grounds is set forth under five heads as follows: (1) It is the symbol of militarism and has brought about "the modern mass army and total warfare;" (2) The institution is based on an "exaggerated nationalism" which it in turn feeds in order to bring the people to accept "the economic and social hardships" involved; (3) It has proved "a monster whose appetite is never satiated," military service rising in many countries "from 12 months to two years and even three;" (4) It involves "an enormous waste of human resources" affecting the whole male population, "to say nothing of the economic and financial waste;" (5) It is based on "the pseudo-egalitarianism of the French Revolution," forcing through this "tortured acceptance of democracy . . . all citizens to serve in the ranks, no matter what their calling or other duties."

The report sums up as follows: "On the basis of our general peace aims and our specific pledges to seek disarmament, the proposal to introduce conscription into the United States is ill-considered, ill-timed and unworthy of the moral leadership which this nation should provide at this time." "The central peace task of the United States is the cooperation towards an international security organization."

Scheduled Catholic Meetings And Events for 1945

Enthronement of Most Rev. Michael J. Ready as Bishop of Columbus, January 4, Columbus, Ohio.

Consecration of Most Rev. William T. Mulloy as Bishop of Covington, January 10, Fargo, N. D.

Enthronement of Most Rev. Eugene J. McGuinness as co-adjutor Bishop of Oklahoma City and Tulsa, January 10, Oklahoma City, Okla.

Consecration of Most Rev. John G. Bennett as Bishop of Lafayette in Indiana, January 10, and enthronement at Lafayette, Ind., January 18.

Enthronement of Most Rev. Ralph L. Hayes as Bishop of Davenport, January 11, Davenport, Iowa.

Executive Board Meeting of the National Council of Catholic Nurses, January 11 and 12, Washington, D. C.

Enthronement of Most Rev. Matthew F. Brady as Bishop of Manchester, January 17, Manchester, N. H.

Church Unity Octave, January 18 to 25.

National Family Life Conference (including Youth Session) January 30-February 2, at Catholic University of America, Washington, D. C.

Catholic Conference on Industrial Problems, February 5 and 6, Syracuse, N. Y.

Institute on Industry, May 27-June 2, Washington, D. C.

Eighth Annual Congress of the Confraternity of Christian Doctrine, October 12-15, Kansas City, Missouri.

Postponements

The Book Shelf section of CATHOLIC ACTION, crowded out by more important current material, will be resumed next month. Also The Calendar of Scheduled Catholic Meetings and Events will resume its usual place and style next month. The information appears this month in this section.

NATIONAL CATHOLIC WELFARE CONFERENCE

MOST REV. JOHN F. NOLL, Bishop of Fort Wayne, episcopal chairman of the Department of Lay Organizations; MOST REV. KARL J. ALTER, Bishop of Toledo, episcopal chairman of the Department of Social Action; and the MOST REV. JAMES H. RYAN, Bishop of Omaha, episcopal chairman of the Department of Youth.

VERY REV. MSGR. HOWARD J. CARROLL, S.T.D.
General Secretary

REV. JAMES LAWLER
Assistant to the General Secretary

REV. PAUL F. TANNER
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

NATIONAL COUNCIL CATHOLIC WOMEN

Vermont Council Organizes
Visual Aids
Building Better Race Relations

VERMONT WOMEN MOBILIZE FOR CATHOLIC ACTION

EXHIBITING the firm purpose and high courage celebrated in Green Mountain traditions, women of the Burlington diocese triumphed over distance and gas rationing to mobilize for official Catholic Action in the recent 100 per cent organization of the Burlington Diocesan Council of Catholic Women.

The diocese of Burlington, comprising the entire state of Vermont, has long been noted for outstanding Catholic activity. Deeply rooted and well directed, the parish and inter-parochial societies of women have established an enviable record of charity and service in the diocese. In order to federate these groups, to coordinate their work and to unite the Catholic women of Vermont with their sisters throughout the nation, His Excellency, the Most Reverend Matthew F. Brady, called upon the clergy and laity of the diocese to form the Diocesan Council. Inaugurating the organization, His Excellency said: "For some time it has been our hope to develop an official Catholic Action Organization of women in this diocese through a federation of all Catholic women's groups. The logical medium for this unified action is the formation of a branch of the National Council of Catholic Women to be known as the Burlington Diocesan Council of Catholic Women."

DISTRICT AND DIOCESAN MEETINGS

For the purpose of convenient assembly, the diocese was divided into nine districts and meetings were held in Burlington, St. Albans, Newport, St. Johnsbury, Montpelier, White River Junction, Bennington, Rutland and Brattleboro. The Rev. F. A. Welch, P.R., Diocesan Moderator, was in charge of the organization, with Miss Mary Donohoe of the N. C. C. W. Headquarters Staff assisting. Members of the clergy and more than 1,250 women, representing every parish in the diocese, attended the series of organization meetings.

"Catholic women of Vermont are now a united body, merged to express the views of their faith on national, state and local questions," Bishop Brady said in addressing the 500 women and 75 priests from all parts of the diocese who attended the final organization meeting held at Rutland, October 24. His Excellency presented a program

of Catholic Action, asking the women to unite their efforts in cooperating with the Confraternity of Christian Doctrine to promote better knowledge of our Catholic faith, and to render increased assistance to the Vermont Catholic Charities as an expression of this faith in actions.

The address by Bishop Brady climaxed the program, which included reports by district presidents and a panel discussion on "The Burlington Diocesan Council of Catholic Women." Participants in the panel were the Reverend F. A. Welch, Diocesan Moderator, who paid special tribute to the encouragement and cooperation offered in the organization of the Council by pastors throughout the diocese and emphasized the value of continued interest in the work of the parish councils now organized; Miss Mary McKeogh, State Regent of the Catholic Daughters of America; Miss Louise Morgan, president of the Burlington District; Miss Geraldine Aldrich, secretary of the Newport District; and Miss Mary Donohoe of the National Council staff. The panel subjects of "A Federation," "Official Catholic Action," and "Strengthening Local and Parish Groups," which were ably handled by the Burlington women, brought out clearly the aim of the diocesan council to federate the already existing Catholic women's groups and increase their effectiveness through union.

OFFICER APPOINTMENTS

Miss Catherine A. Riley, of St. Albans, was appointed president of the Burlington Diocesan Council; Mrs. William E. Racette, of St. Johnsbury, secretary; and Mrs. P. J. Dolan, of Rutland, treasurer. Other members of the diocesan council board of directors are: Miss Louise Morgan, Mrs. Gladys McGinn, Mrs. S. A. Moore, Miss Delia Le May, Miss Mae Kennedy, Miss Margaret Hayes, Miss Nicolena Foti and Miss Alice Manning. Miss Marguerite Scully was named chairman of the diocesan council committee on Organization and Development and Miss D. Agnes Hurley chairman diocesan council constitution.

Strong support and encouragement were contributed to the 100 per cent achievement in the diocese by the following district moderators: Rev.

J. J. Barnes, Rev. H. E. Barrett, Rev. E. J. Sutfin, Rev. Frederick Crowley, Rev. A. L. Desautels, Rev. James Horan, Rev. John Ready, Rev. James B. Murray, and Rev. Edwin Buckley.

During the final organization meeting greetings

were exchanged between the newly formed Burlington Diocesan Council and the N. C. C. W., then assembled in convention at Toledo. Needless to say, the 70th Diocesan Council to be affiliated with N. C. C. W. was warmly welcomed.

TRAINING FOR COMMUNITY SERVICES TO VETERANS

Into our homes and our communities are coming each day the returning service men. They and their families will present a post-war problem which deserves the sympathetic and intelligent interest of Catholic lay organizations. It is with great interest that we note the recognition of this need by the Mt. Carmel Guild of Newark and a really forward step in its solution in the program of refresher and introductory courses being carried on to stimulate workers and prepare them to cope with this anticipated post-war problem.

These lectures, given by Miss Rose M. Donovan, Vice President of the Guild and Manager of Home Relief for Newark Department of Public Welfare, emphasized the importance of the proper attitude and approach to the needs of the returning vet-

eran and his family, reviewed the federal, state and community resources, and cited the agencies which will supervise the five special services contained in the Servicemen's Readjustment Act of 1944, which provides Government aid for the readjustment in civilian life of returning World War II veterans. Seventy-six volunteer workers of the Guild were awarded Certificates of Merit indicating their completion of the lecture course. Additional similar courses are contemplated in the new year for workers at other Guild centers.

N. C. C. W. is indebted to Mrs. Thomas J. Smith, President of the Guild and new N. C. C. W. board member from the Province of Newark, for the information on the Mt. Carmel Guild's program for services to veterans.

PROGRESS IN BUILDING BETTER RACE RELATIONS—AND NEW PROBLEMS

A scant nine months ago, the first conference sponsored by six national women's organizations on building better race relations was held in Washington, D. C. By the time of the second conference, November 18, 1944, definite progress had been made in stimulating women's groups to a realization of their role in fostering better race relationships.

Reporting for the National Council of Catholic Women at this second Conference, Miss Ruth Craven, executive secretary, said: "Because we came together one year ago and engaged in joint discussion of a common problem, I know that the field work of our own organization was definitely enriched. As a result of our discussions on the Spanish-speaking minority, I feel that our field work approach in the Southwest was more realistic, and we are happy to report the integration of Spanish-speaking groups in our councils in several dioceses of the Southwest."

The reports of the other member organizations of the Coordinating Committee to Build Better Race Relations showed that each had either begun or intensified its efforts in behalf of minority groups as a result of the first Conference on Building Better Race Relations. (Reported in March, 1944, CATHOLIC ACTION.) The National Council of Jewish Women, maintaining a Community Center in a neighborhood of shifting populations, now largely Negro, has added a number of Negro workers to the staff; the National Council of

Negro Women initiated "Hold Your Job Weeks" for Negro workers; the National Council of Women inaugurated a series of interracial radio programs in three key cities; the Young Women's Christian Association studied and has begun the integration of interracial groups on local boards. The adult education program of each organization in the field of race relationships has featured study programs, discussion groups and open forums.

In addressing the recent Conference, specialists from governmental and private agencies pointed up new problems. One of the most urgent of these is the resettlement of the Japanese-Americans, now and especially after the war. Definite prejudices have arisen which make housing and employment for Japanese-Americans difficult now. In certain areas, local ordinances are being promulgated which will make resettlement following the war well-nigh impossible.

The segregation to which the Chinese-Americans are still subjected is indicative of an underlying interracial problem, yet to be solved.

War conditions, particularly in industrial centers, have abolished segregation to some degree, but resulting tensions have arisen. Studies are being made to help improve race relations in key areas so as to avoid post-war racial conflicts. The role of the settlement house in interpreting racial groups to each other and to the community was outlined.

The development of leadership among the

Spanish-speaking Americans and the American Indians was discussed. It was pointed out that once a group has qualified leaders among its own people, it is in a better position to be recognized and to present its needs.

Program emphasis during the coming year is to be placed on an exchange of material relating to interracial relations between the member organizations of the Coordinating Committee, compilation of bibliographies, promotion of interracial shelves, intercultural education and adult education. Reports from affiliated groups that have

carried on projects in the field of interracial relations will be welcomed.

In addition to Miss Craven, the National Council of Catholic Women was represented at the meeting by Miss Irma Piepho, administrative assistant, who gave a resume of the morning session at the afternoon meeting, and Miss Rita Fitzgerald, secretary to the N. C. C. W. Committee on Social Action, who was in charge of registration. Miss Margaret Garrity attended from the Social Action Department, National Catholic Welfare Conference.

DIOCESAN COUNCIL CONVENTIONS FEATURE WORLD PEACE AND THE FAMILY

A world at war brings certain vital issues into bold relief. At such a time the individual human being becomes the guardian of his country and families stand out as the bulwark of a nation. But a family is a close knit unit and needs the security and stability of peace for its proper development. So the very fact of war focuses attention on the real meaning of peace, on the needs of the family, and on the evil forces which war against both peace and family life.

Significant is Our Holy Father's call to the faithful for prayers for peace, for study of the questions involved in the making and keeping of a just peace, for the strengthening of family life, for united Catholic action in these fields of endeavor which so vitally affect the lives of people and the welfare of nations. Heartening, indeed, is the response of the Hierarchy and the laity. From widely separated dioceses comes word of conventions and programs of activities stressing these two interlocked subjects of peace and family life. Merely a glance at the themes of some of these reveals this recurring note: from Amarillo D. C. C. W., "The Family, the Basis of Post-War Civilization;" from New Orleans A. C. C. W., "The Christian Family, the Hope of the Nation;" from Seattle D. C. C. W., "The Family, Root and Flower;" from Spokane D. C. C. M. and D. C. C. W., "The Economic, Political, and Moral Problems Relating to World Peace;" from Grand Rapids, "Unity Through Faith."

Addressing these meetings Hierarchy and laity joined in bringing these subjects to the fore. At the joint convention of the Spokane D. C. C. M. and D. C. C. W., Bishop Charles D. White urged the "widest study and discussion of the true principles for peace and their application to world conditions." Three panel discussions were held on the Economic, Political, and Moral Problems relating to World Peace.

In addressing the New Orleans A. C. C. W. convention, Archbishop Rummel said: "If fathers and mothers sanctify and stabilize the home there will be no teen-age problem." A resolution was

passed at the convention condemning those who refuse to rent houses to families with children. Also adopted were resolutions to introduce the block system for religious and civic work, and to take up the "Pattern for Peace" in study and discussion clubs.

The convention of the Connecticut Council of Catholic Women featured round-table discussions and addresses on topics of current interest. At one of these Dr. Elizabeth M. Lynskey, associate professor of political science at Hunter College, New York, speaking on the subject, "One World—One Job," declared that "we shall have to organize the peace as we have organized the war."

In its series of regional meetings to take the place of the customary convention, the Grand Island Diocese is stressing family life and study clubs.

Among resolutions passed by the well-attended Fifteenth Annual Convention of the Des Moines D. C. C. W. was one affirming its loyalty to the principles of American democracy as set forth in the Declaration of Independence. Mrs. Robert A. Angelo, past National President, was guest at the convention and spoke on several occasions.

Well might the words of Archbishop John G. Murray of St. Paul to the women of the Minnesota Council sum up this urgent call for prayer, study and action in these critical days: "Women will be called to the rostrum to defend our Faith and we must be ready to face opposition and come out triumphant in order to make this country come out on top spiritually."

The response of the women is indeed encouraging. Study clubs, forums and intercredal groups are giving attention to the question of peace with particular emphasis just now on the Bishops' Statement on International Order and the Dumbarton Oaks Proposals. The efforts which have been exerted in the interest of Christian family life are being reflected in a deeper personal realization of the value of the things of the spirit and in better understanding of the questions involved in family living.

VISUAL AIDS FOR LEADERSHIP TRAINING

By GERTRUDE A. BOLIN

SALES managers who have the problem of training salesmen say that visualization of the sales story is most important. The trainee not only hears the message; he also sees it. The message is thus impressed more forcibly. He remembers more of it. And the more dramatically it is presented, the greater the impression; the better the presentation, the more enthusiasm and determination engendered.

In training leaders for Catholic Action, a few pages borrowed from the Sales Manager's Manual may be used with good effect. One example of this is the program recently introduced by the Mansfield Deanery of the Toledo Diocesan Council of Catholic Women.

The officers decided to launch a drive to combat the Comics Craze. They felt it was not sufficient to simply point out the evil effects of bad comics. Positive action was needed. They decided to develop a presentation for women's groups which would not only dramatize the evils but also exhibit recommended good comics and good magazines for children. Visualization was deemed necessary. The medium chosen was a large easel portfolio, 20½ in. by 17½ in., with "flop-over" pages secured by spiral binding at the top.

All the information needed for the script was found on page 4 of the March, 1944, issue of the N. C. C. W. *Monthly Message*, which gave the results of surveys made by the Rev. Louis A. Gales of the Catechetical Guild and by the American Association of University Women. Using this material, the Mansfield women organized a brief, pithy story. The advertising department of a local manufacturing concern gladly donated an easel portfolio of the type needed.

The problem was to reproduce the script in letters large enough to be seen by an audience of 15 or 20 people. Two solutions presented themselves. One was to have the easel pages hand-lettered. This would be very expensive if an artist were employed; very practicable if the students in high school art classes could be assigned the task. The method finally adopted was to have the pages typed in *large* typewriter type; then have photographic enlargements made by a local photographer and pasted into the easel portfolio.

Exhibits of the objectionable comics were purchased at the corner drug store; covers only were used. Sample copies of the recommended comics and magazines were obtained from the librarian of the parochial school. These included such rec-

ommended publications as: *Heroes All*, *Timeless Topix*, *True Comics*, *Calling All Girls*, *Catholic Boy*, *Catholic Miss*, *Catholic Student*, *Our Little Messenger*, *Young Catholic Messenger*, *Junior Catholic Messenger*, *Children's Activities*, *Jack and Jill*, *Child Life*, *Playmate*, *Open Road for Boys*, *Boys' Life*, *American Girl*, and *Mine* 1, 2 and 3.

The "Mansfielders" felt that women might want to gather around the portfolio after the meeting and examine some of the recommended magazines, so they built "pockets" on the pages of the easel by stapling the sides and bottom of a light piece of cardboard (14 in. wide by 7 in. high) on an easel page. When in the "pocket," the top third of the magazine was revealed; thus providing a splendid exhibit when the easel pages were turned. The name and address of the publisher and the subscription price of the magazine were shown on each pocket.

Estimated cost of the portfolio, if necessary to pay full price, would be approximately \$40 to \$50. There would be considerable saving, of course, if art students could be enlisted to hand letter the script on white sheets, which could then be pasted in the portfolio in lieu of the photographic enlargements.

The Comics Craze Easel was presented first at a deanery meeting. Presentation time was 15 minutes. It caused considerable comment and a number of requests were received for further showings at Catholic women's club meetings. It has been shown since to several group meetings. The smallest group was 20; the largest 135. While only a few of the audience could actually see the pages in a large group meeting, it was found that the easel helped focus attention on the speaker and her message. A mimeographed sheet giving publishers and subscription prices was distributed after the meetings. By making this available, it was hoped that good intentions would be translated into action when the women returned home.

Each showing evoked considerable enthusiasm, a group always gathering after the meeting to ask questions and examine the recommended magazines. Many volunteered the information that they had paid no attention to the comics their children read. Many indicated that they were impressed by the gravity of the situation and determined to do something about it.

So effective has the easel idea been that today all seven of the Toledo deaneries are using easel presentation to show Catholic women what to do to combat the Comics Craze. Equal effectiveness could be achieved with this method of presenting any subject.

NATIONAL COUNCIL CATHOLIC MEN

Christian Living
Prayer
Radio Schedule

LOVE AND SACRIFICE—TRUE CHRISTIAN LIVING

The following article comprises excerpts from a talk given by William C. Smith, assistant executive secretary of the National Council of Catholic Men, on December 17 at the regional meeting of the Holy Name Societies of the Richmond district.

I SUPPOSE that the most popular word in modern songs is the word "love." There is a reason for that, because everybody is always falling in love with something or someone, even if it is only one's self. But there are not many—if any—songs which are devoted to the praises of sacrifice.

Now these two ideas of love and sacrifice are two of the fundamental points in the life of a Christian. You can't have the one without the other and I can prove it to you. The mere fact that a boy falls in love with a girl means that he has to sacrifice the time that he would devote to other engagements in order to have dates with his girl-friend. If a man is in love with music, he has to sacrifice the time to study it.

But when it comes to the Christian life, the notion of sacrifice often becomes very difficult to

understand and sometimes even repulsive to us. We get the idea that God is a cranky, old man Who is sitting up in heaven making arbitrary laws and regulations for the sole purpose of preventing us from having a good time. You know the old saying: "If it's fun, it's either fattening, illegal or immoral." This, of course, is a very materialistic, cynical way to look upon the idea of sacrifice. God wants us to be happy, and our religion was made in order to help us attain happiness. The reason why certain things are immoral is not because of some arbitrary decree on the part of God, but because He made us in a certain way, and if we do not act in accordance with our natures, then we are bad.

For instance, it would be ridiculous for anyone of us to expect an automobile to act like an airplane, and it would be rather disconcerting to a driver to get a car up to a speed of 50 miles an hour and then suddenly have it take off from the road and fly. I think we would be justified in calling such an automobile a bad job of motor car manufacturing. Automobiles were not made to fly because it is not their nature.

Men are somewhat in the same category. The way we are constructed, the way our nature is designed, is of such a character that we are violating it if we do things which are contrary to it. That is why fornication, adultery, anger, and the rest of the catalogue are sins, simply because they are not in accordance with man's nature. This is not due to any capriciousness on the part of God nor any desire on His part to simply make things unpleasant for men.

Once having got this straight in our minds we can begin to see where the notion of sacrifice comes in. The automobile, by its very nature, must forego the ability to soar through the air. We, by our very natures, must forego all those things which are contrary to our natures. To say that this is easy, of course is not true. It is actually very difficult because right back in the Garden of Eden the struggle between what we ought to do and what we want to do was sharpened, and we have inherited this feeling of rebellion against doing what is right.

Now there is only one way a man or woman can do what is right and that is by conforming

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his will to the will of God. I will admit that these words of conformity of the human will to the Divine Will have been so reiterated in sermons and pious books that they have tended to become a couple of catch-words, and for that reason I think we ought to stop a moment and think of what they mean.

St. Augustine, in his book on the Trinity, says that the plan which God has for the world is not necessarily worked out by the kings, the princes, famous generals, and the politicians, but it is more often worked out through the lives of hidden men and women in the world and in cloister. The man you don't know or even despise may be one of the men who is shaping the destiny of the universe because he is doing in his own life what God wants him to do.

It is also a commonplace in sermons and books, to say that God has some particular work for each of us to do and that nobody else whoever lived or ever will live can do that work except one man, and that the work can only be accomplished by doing what God wants you to do. That simply means that you conform your will to His. C. S. Lewis, the well-known author of "The Screwtape Letters," in a radio talk some months ago said that all that God asks of men is that they give up their own natures to Him, and for that gift of their own natures He will give men new natures, but this time they will be His nature. That is all God asks—the complete gift of yourself to Him. But not like the world, the flesh and the devil, He pays off. He really rewards you.

We have said that it is not easy to achieve this conformity with the Divine Will because in order to achieve it we must sacrifice, and sacrifice means suffering. If our wills had not been turned away from God's through the sin of our first parents, it would be no trick at all to live in conformity with the Divine Will, but, as it is, we have to do things the hard way. This, again, is not a sign of capriciousness on God's part. It is a sign of our own weakness and our own stubbornness. We must always sacrifice a lesser good to achieve a higher good as we saw in the case of a man who wanted to become a musician.

In this case we are giving up what we want to do, the way we want to do it, for the way God wants us to do it. So sacrifice and suffering are an indispensable concomitant of the Christian life. They are around us all the time, not because God likes to see men suffer. He is not like the little boy who pulls wings off flies to see them squirm, but, human nature being what it is, the only way to achieve any good is through the giving up of lesser goods.

So far, we have talked about this notion of love and suffering in the private life of a Christian. Now let us look at it from the social angle. There

are many people who say that Christianity has nothing to offer—that it is a dead, gloomy idea of life—it is against advances in science—it teaches a species of spiritual isolationism. For instance, you are not allowed to eat meat on Friday because you are a Catholic, whereas non-Catholics are free to do as they please. You must go to Mass on Sunday, but other people don't even get up until noon. You must avoid artificial birth control, but other people can arbitrarily limit their families—have the pleasure of the marital act and yet not accept its consequences. To the outsider—to the non-Catholic—all these things mark the Christian spirit as needlessly reactionary in a world where we are fighting for freedom. But I tell you that the world cannot exist in peace unless the two ideas of love and sacrifice are born again in the hearts of men.

In your own contacts you can see how reasonable this is. Perhaps the man at the next desk in your office, or the man at the next bench in your shop, is on the whole, an undesirable citizen, so far as you are concerned. He probably makes sharp retorts to you, or maybe you simply don't like the way he combs his hair or the kind of neckties he wears. In other words, you don't like him. At first glance, it might seem that the simplest thing to do is to pay him back in his own coin—to insult him when he insults you, to lie about him when he lies about you, to call him names when he calls you names. Now, leaving the question of spirituality out of it for the moment, how sensible would it be for you to do this. All you would do would be to create an additional friction in your office or factory. The fact that he doesn't like you means that there is one man, at least, in the plant who doesn't like another man. If you started to dislike him actively and openly then there would be two of you hating each other. And, if that were carried out as a principle—as, so unfortunately, it often is in international affairs and politics—the whole world and society would be quickly plunged into a seething cauldron of bickering, fighting, hatred and enmity, so, you see, there is something to what Christ said about turning the other cheek. That isn't as foolish as it sounds. It is good common sense.

Remember, Christ did not ask us to make fools out of ourselves. He did not mean that when we are unjustly attacked or persecuted that we should not take legitimate means of defending ourselves, but He positively forbids that we should hate the person or persons against whom we are defending ourselves.

This is the idea underlying the Christian virtue of love, but you see where the idea of sacrifice comes in too. It is quite possible for one to accept the insults and the nastiness of his fellowmen, but it is hard to do, and this is our idea of suffering.

In order to go through the world peaceably, and in order to do our part to keep the peace, we must infallibly suffer at the hands of circumstances, or even at the hands of bad men. Now if this is true in the case of our personal contacts in factory, office or wherever we are, the same pattern runs all through human life.

Consider the field of economics. There has been a great deal of talk about social justice and the rights of labor. Whenever these ideas are broached from the laboring man's standpoint, the capitalists—the employers—always counter with statements about the rights of the employer. When there is enough talk on both sides and enough heat is generated, the economic picture breaks out with the rash of strikes, lockouts, violence, and persecution. Men lose their heads. One of the classical examples of this is, of course, the Homestead Strike which took place many years ago at Pittsburgh. How many lives were lost in this strike, through the greed and violence that came to the surface, I am sure I don't know, but it is a very unlovely picture.

It could be avoided if both sides indulged in a little more charity and a little more willingness to suffer, but they couldn't or wouldn't.

A similar problem exists when there is a question of justice between persons of different races and creeds. It is not always easy to tolerate the peculiarities or the racial characteristics of persons of different stock and culture from ourselves. This is especially true of the submerged portions of our population who have not had the educational and cultural advantages that we have had. Because we take baths every day, because our skin is a different color, because our cultural pursuits are higher than those of others, we are tempted to look upon them as beneath contempt, and yet every time we give this contemptuous look we are in some way wounding the Mystical Body of Christ.

It is we, who have the superior cultural advantages and who have the truth, who should be charitable, tolerant and understanding to those who are different from ourselves. This, too, means that we must sacrifice and suffer. We must sacrifice our own desires for an easy life, often our own desire to treat these problems with the psychology of the ostrich who hides his head in the sand and pretends they don't exist.

One of the organizations in the Southland that has done a wonderful work in attempting to iron out these misunderstandings between the races is the Catholic Committee of the South. With the generous cooperation of the Bishops and the devoted priests and laymen who have labored so earnestly in this work, a new outlook has slowly but surely grown. But these devoted men will fight a losing fight unless the thoughtful Catholic

laymen, such as you, assist them in their work by your prayers and by a sound understanding of your own personal duty as Christian, Catholic men.

I say it takes sacrifice and it means swallowing your pride, and often your fastidiousness, in order to show the world and your brethren of another race that you do really believe and act as a Christian should. In this way you can show that you are really endeavoring to conform your will to the Divine Will, Whose mercy and charity is extended to all men, regardless of race, creed or color. Certainly a country composed of men and women who are alive to this idea of charity and sacrifice would be a powerful agent in bringing about that peace which we are all working for.

Of course, I know that many of you will say that this is only a pipe dream for after all, men and women are not all good, and that is, of course, true, but that is no excuse for any one of us to relax our vigilance over our own lives, for if we all simply sit around waiting for our neighbors to become perfect, none of us will ever achieve perfection. Even this idea that we should all be as good individually as we can, brings with it its own sacrifice. It's hard to remain in this world, living its life every day, and still remain unspotted. The things others desire we cannot desire. In the words of St. James one must "keep one's self unspotted from the world."

This, then, is the Christian's duty, and this is the challenge which every day of living offers to the Christian life. We can be great or little depending upon how we accept this challenge of the world. We can have peace or war. We can have economic security or chaos. We can have interracial justice or conflict. It all depends on us, and, God willing, we Catholics will not fail.

PRAYER!

We quote an excerpt from a Catholic Hour talk by the Rev. John Carter Smyth entitled "Why Men Pray," delivered over the National Broadcasting Company's network of affiliated stations on Sunday, November 5, 1944:

We are living in one of the great eras of man's history; and while we may be too close to its amazing events to perceive their full significance we are profoundly conscious of the greatness of the hour. Generations from now, our people will look back upon what we do today.

In this circumstance, when world-shaking changes are common place, and soul-testing tensions are part of daily living, it may seem venturesome to single out any one experience or any one hour as more impressive than another. I dare say, however, many of our people have suffered

no more poignant hour than that of June 6, when word was flashed to the nation that our men were storming the beaches of Europe.

This was the supreme test of our arms and of our souls, the test of our faith in ourselves and in mankind. This was the very hour for which we were born. Yet our people received the invasion news calmly. There was no celebration, no outburst of enthusiasm, no sign of fear or depression.

The prevailing mood was one of deep solemnity, with a profound intensification of religious feeling that expressed itself in a spontaneous desire to pray. Men and women of all confessions and of no confession followed in the ways of their fathers, and solemnly placed the fate of our country, our cause, and our men, in the hands of God. Churches everywhere were crowded. In schools, hospitals, court rooms, public buildings, theaters, war plants, stores, public squares, and other places where people congregated, men and women sought strength to meet the demands of the hour in prayer.

This spectacle of a nation on its knees will long remain one of the most vivid recollections of these tragic days. It was a spectacle that might have made many doubters reexamine their doubts. A few short years ago one would have thought it impossible that so many would turn so seriously to prayer. No doubt many prayed on June 6 who had not prayed to God in years. It is the best of all answers to the objection against prayer, that men cannot help praying in the deeper moments of life. As William James puts it: "Many reasons are given us why we should not pray, whilst others are given us why we should. But in all this, very little is said of the reason why we do pray. The reason why we do pray is simply that we cannot help praying."

This story of how our people met a desperate hour in their life illustrates in a dramatic way a truth many of us have come upon in our personal life, namely, that while the instinct to pray is always in us, people do not generally begin to pray until they rather desperately need to. Prayer which

through many years has seemed a pious superfluity then becomes a real necessity, and a man discovers what wise men always discover, that a life without prayer is an inadequate and ineffective life.

Life cannot be limited as some would limit it to mere bustle and energetic effort applied to the external world about us. Rather it depends for its ultimate fulfillment on the development of the world within us. There is no such thing as strong and fruitful living without inner strength of the spirit, which is the attainment of prayer.

At one time or another every one of us is confronted by situations that cannot be dealt with merely by aggressiveness. In a crushing grief, when we have lost one near and dear to us, mere aggression has very little significance. In an hour of temptation, when passion sweeps the soul, personal effort will not carry us far. In a world like the present, when catastrophe shakes the earth and the future is so uncertain, a man will not find a source of steadiness, or a foundation for faith and courage to carry on, if he has not enriched himself by prayer with inner spiritual power that will enable him to carry on when carrying on is hard.

We are living in one of the most revolutionary ages in human history, with such momentous choices facing us as will determine the lives of generations to come. Is it likely that we shall make the right choice that will carry mankind forward to fullness of life without the direction of that inner wisdom that comes from God through prayer? Man's life, like all God's creations, is subject to the discipline of law, and it can be lived adequately and effectively only in obedience to the law under which God has placed it. And man's distinction lies in his ability to turn his thoughts in three directions. He can look down on the animate and inanimate world beneath him in the scale of life; he can look out to those who are on a level with himself—his fellow men; but the highest faculty at his command, from which the highest elements in human life have sprung, is that he can look up. . . .

RADIO SCHEDULE

THE CATHOLIC HOUR: (NBC Network)
EVERY SUNDAY 6:00 p. m. E. W. T.

RT. REV. MSGR. FULTON J. SHEEN of the Catholic
University of America
General Subject: *You*

- Jan. 7 *Is Religion Purely Individual?*
- Jan. 14 *How You Are Re-made.*
- Jan. 21 *Faith.*
- Jan. 28 *Hope.*

Programs of varied musical selections will accompany Monsignor Sheen's talks.

THE HOUR OF FAITH: (Blue Network)
EVERY SUNDAY 11:30 a. m. E. W. T.

January 1, 14, 21 and 28: REV. LOUIS A. GALES
Founder and managing editor of the *Catholic Digest*,
will deliver a series of four informal talks.

Music will be provided by the Hour of Faith male quartette and instrumental ensemble under the direction of Paul Creston.

FACTS ABOUT BIRTH RATES IN THE UNITED STATES

By Oliver E. Baker, Ph.D.
Adapted from "The Family Today"
By C. J.ENZLER

THE trend of the reproduction rate among the people of the United States has been downward since about the year 1800. According to the United States Census of 1800 and again that of 1810 there were nearly 1,000 children under 5 years of age to 1,000 women 16 to 45 years old. By 1934 there were only 350 children per 1,000 women of this age. This number was scarcely sufficient to maintain population permanently stationary.

By 1940 about 24 per cent of all women in the nation reaching the age of 45 had never had a child. And this was not due to a smaller proportion being married. There probably are proportionately more married women in the United States now than ever before, and there are also more *young* married women than ever before.

It is interesting to note that almost as many children are born to young mothers as were born 30 years ago, but that after one or two children arrive, there are fewer families who have three children, still fewer four or five children, and almost no families now in the cities with six children or more. Here is the explanation of our declining birth rate.

An interesting study of fertility made in Indianapolis during 1941, covering about 103,000 white households, revealed significant facts as follows:

Catholic couples were 18 per cent more fertile on the average than Protestant unions. Mixed Protestant-Catholic marriages on the other hand were 10 per cent less fertile than Protestant unions. Jewish couples were the least fertile group.

On the basis of the wife's education, the fertility rate for Catholic couples exceeded that for Protestant couples by 40 per cent at the college level, but by only 3 per cent at the grammar school level. On the basis of the husband's education, the comparable figures were 39 per cent and 7 per cent. Catholic couples of "both college" status were 35 per cent more fertile than Protestant couples of comparable education. On the other hand, the fertility rate for Catholic couples of "both grammar school" status was only 3 per cent higher than that for Protestant couples of the same limited education.

There was only a slight difference in the number of children born to Protestant, to Catholic,

and mixed marriages when the wife was below the age of 28. After this age the Catholic rate actually increased for 10 years. The Protestant rate remained about stationary and the rate for mixed marriages declined.

In couples both Catholic the wife at marriage was about a year older than in couples both Protestant.

The older the wife at marriage the greater the difference in fertility between Protestant and Catholic unions. Thus Protestant couples in which the wife married when 29 to 31 years old, inclusive, averaged only about half a child by the time the wife was 40-45 years of age, whereas Catholic couples averaged over 1½ children. To have 2 children the wife in Protestant unions should marry before she is 22, but in Catholic unions she may be as much as 27 years of age.

The education of the husband seemed to have practically the same effect as that of the wife upon fertility of the family. This was true for both Protestant and Catholic families. High school graduation was associated with almost as low fertility as college graduation. Completion of education in the grammar school, among both Protestants and Catholics was associated with about twice as high a fertility rate as among high school graduates.

If the present difference between rural and urban reproduction rates persists, three-quarters or more of the nation's citizens a century hence will be descendants of the rural people of today, mostly of the rural South. Now the rural population is predominantly either Protestant or pagan. On the other hand, it is estimated that more than three-fourths of the Catholic population is urban. The Protestant churches have a vast hinterland of human resources in the peoples living on the farms and in the villages of the nation. The Catholic Church also should have such a hinterland of human resources.

The rural South is the greatest mission field in the nation. Here is the greatest need for improvement in the level of living, for leadership and for comfort and consolation. Here is the great opportunity for the Catholic Church to listen to the word of its wise leader, the late Pope Pius XI: "Go to the poor."

On the one hand, protagonists of Catholic-owned-and-operated stations argue that unless we obtain our own outlets we shall eventually find ourselves at the mercy of the commercial interests.

Others point out, on the contrary, that the Church's greatest opportunity via radio is that of reaching the vast multitudes not of our Faith. No other medium provides such a perfect opportunity in this respect.

Moreover, they argue, the Church cannot just set up its radio stations and expect them henceforth to run automatically. Radio must have interesting, timely, audience-gripping features, of other as well as of religious nature. For these features, professional talent is frequently required. And professionals are expensive. To secure the wherewithal to pay professionals, our stations would be forced to sell time on the air. Selling time would put the Catholic station into direct competition with the commercial outlets. And this would have the immediate effect of causing other commercial outlets to withdraw any free time they might heretofore have accorded Catholic broadcasts.

That there is merit in concentrating on cooperation with existing outlets rather than in building our own is demonstrated by the success of the Catholic Hour and the Hour of Faith. The chances that any network built by the Church within a generation could afford coverage for national programs comparable with that now given by NBC and the Blue Network are practically nil.

The second point, and here agreement will be universal, is that more stations should be interested in offering free time for Catholic programs.

Many outlets, affiliated with NBC and the Blue, which do not presently carry the Catholic Hour or the Hour of Faith, could be influenced favorably by a convincing demonstration of interest in these programs by local Catholics. In this connection it should be noted that two networks carry Catholic programs occasionally but not weekly. Both as individuals and in organizations Catholics should urge these two chains to provide time for a weekly continuous series of programs.

Timely indeed are the Holy Father's words. Let us make sure that the "voice of Christ, the Gospel of Truth and the Gospel of Charity" may "penetrate to the extremes of the earth."

QUESTIONS FOR DISCUSSION

1. What evidence is there of growth in the influence of the Catholic press. In Catholic influence over the radio?
2. Who sponsors the Hour of Faith and the Catholic Hour?
3. What is the greatest need of the press today?
4. Do you think Catholics should work toward better cooperation with existing radio outlets, or should they seek to establish their own stations and networks?
5. What improvements can be looked for in the future as regards the press?

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CATHOLIC EDUCATION AND WORLD UNITY—(Continued from page 7)

in a changing civilization, and is one of the chief functions of Catholic education.

To effect a more intimate relationship between religion and life the Catholic curriculum attempts an actual correlation of Catholic principles with life experiences. Into this secular materials are woven but the religious materials remain at all times the central element, guiding, directing and controlling. The Catholic curriculum includes all things essential to democratic living. Its function is to prepare the student for effective participation in the affairs of life, no matter the extent of his education.

The promotion of democracy belongs to the mission of the Church. Christianity was the first to proclaim liberty, fraternity and equality. It proclaims liberty because we are free with the freedom wherewith Christ has made us free; equality, because all men were redeemed by the

same price; fraternity, because we are all under the Fatherhood of the same God. The loving labor of Catholic hands and Catholic generosity, the churches, schools, institutions, all the buildings and their equipment are entirely for the moral, religious and intellectual well-being of the people. Here, learning their rights and duties, they are convinced of the dignity of man and the gifts conferred upon him by nature and grace.

Catholic education teaches that we must come to a world reorganization based on correct juridical principles and human brotherhood. Total wars bring sadness and harm to the victor as well as the vanquished. Wars shatter the bonds of humanity, destroy the concept of brotherhood. It is necessary to return to the ways of Christian ethics, to rebuild the world with those far-reaching freedoms which Christianity accepts and desires.

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